THE BI-MONTHLY

Newsletter of the Bisexual Center

Volume 6 Number 6 November-December 1982

BOARD MEETINGS

The next two meetings of the Board of Directors of the Bisexual Center will be held on Monday, November 8 and Monday, December 13 at 7:30 p.m., at the Bisexual Center. Meetings of the Board of Directors are open to members who would like to share ideas and suggestions or just want to see how the Bi Center is run.

WE NEED YOUR HELP!!

The Bi Center is a volunteer-community service organization, run by its members. Without volunteers to organize parties, outings, and other social events, these events just won't happen.

Working with other committed people is a great way to meet people, make friends, and have fun too. An investment of two or three hours of your time every few months can really pay off, in a sense of personal satisfaction at seeing the happiness in other people at a party you helped sponsor and the pleasure of developing strong new friendships with your co-workers.

We're setting up a Social Committee to develop new ideas for social events and to make them happen. To join the Committee, you can:

— Sign up at the desk at the Center
-- Write or phone the Center and leave your name and number
-- Come to the first meeting of the Social Committee

Call the Center, or come to a rap group to get the date and time of the first meeting.

THE BISEXUAL CENTER

P.O. Box 26227 (415) 929-9299
San Francisco, CA 94126

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OPTIONS UNLIMITED

Bisexuality in Science Fiction

by Jim Barnes (PART II)

This is Part II of a survey of attitudes toward biseuxality and homosexuality in science fiction. Part I was published in the July-August issue of Th Bi-Monthly.

Contemporary narrow-mindedness about sexuality is gently satirized in "The Trouble with You Earth People," by Katherine MacLean (copyright 1967).* Our point of view in this story is that of Rem Sh'baar, an extraterrestrial (he looks a little like the Egyptian jackal-god Anubis) making the first contact with earth-people, whose culture he knows only through television. His first face-to-face meeting with anthropologist Sir Charles Harrington, an elderly and much-respected representative of Earth's scientific community, in a room filled with TV cameras taping the interview, gets off to an awkward start. Rem assumes that all of the "taboos" he has observed on television are in effect, and nearly strangles trying to express only non-controversial ideas. When Sir Charles tries to relieve his concern by explaining that he and the other scientists will edit-out any offensive material inadvertently expressed, before releasing the video tapes to the public, Rem is enormously relieved. Given the freedom to express his delight at meeting a new friend, he makes a different kind of mistake:

> ... Sir Charles took two steps backward and looked away..."Zip up your clothing," he said in a stifled embarrassed voice. "People will misunderstand. They will think your ritual is suggestive." He dropped into a chair and crossed his legs tightly. "They will think your ritual is meant to mean..."
>
> Rem interrupted, sparing him the struggle with the unspeakable and tabooed words. "I would not have you misunderstand or be insulted in your beautiful self, Father. The ritual is meant from the heart also. You are beautiful. I would fertilize you if I could."

Which is, of course, not much consolation to poor Sir Charles, who brings the interview to an abrupt end. Rem, alarmed at the realization that he has somehow broken an extremely serious taboo, retreats to his ship and makes a hasty departure, still trying to puzzle out this incomprehensible and dangerous planet with the help of his favorite wife.

The "puppets" -- tiny humanoid creations -- are the "flesh" in The Flesh in the Furnace (1972) by Dean Koontz. They are like the fairies of medieval legend: beautiful, clever, and completely amoral. Produced mechanically as puppet performers in a travelling theater, they escape from the control of the human puppet master and eventually rise to become rivals of the human race, succeeding largely because of their utter ruthlessness. The lesbian love scene between Wissa and Belina after the murder of a human truck driver is used only for "shock value," to underscore the puppets' indifference to human sexual conventions.

By the early 1970s, a number of increasingly powerful influences were beginning to change conventional attitudes toward human sexual behavior: the growing militancy of the Gay Liberation movement (its origin usually identified as the Stonewall Riots in 1969), the revived feminist movement, and that collection of cheerfully optimistic and slightly wacky self-explorative and therapeutic disciplines labelled "The Human Growth Movement."

The growing power of the Gay Liberation movement is probably the reason why the paranoid theme of "the whole world's turning queer!," introduced in The Wanting Seed, reappears in The Forever War (originally published as a series of short stories, beginning in 1972), by Joe Haldeman. He describes a millenia-long war with an incomprehensible alien race, the Taurans, and an Earth undergoing a gradual shift toward exclusive homosexuality, due to that old devil, overpopulation. The narrator, William Mandella, has the opportunity of checking the progress of the human race at irregular intervals because he spends a lot of subjective time travelling at speeds close to the speed of light: as readers of Einstein know, that

*References to works cited in this article are given at the end of the article.

causes an apparent slowdown in your world, relative to the one you left behind.

On his first return trip to Earth, he finds an overcrowded but relatively familiar place -- except that about a third of the world's population is gay. Both sexes were subject to the draft at the beginning of the war, and relationships at the start, in 1997, were exclusively heterosexual, but, as time goes on, this begins to change. Mandella's reaction is fairly conventional:

> I'd gotten used to open female homosex in the months since we'd left Earth. Even stopped resenting the loss of potential partners. The men together still gave me a chill, though.

By the year 2458, Mandella has an even bigger adjustment problem, as his Temporal Orientation Officer explains:

> "...The main problem is with, uh. you're heterosexual."
>
> "Oh, that's no problem. I'm tolerant."
>
> "Yes, your profile shows that you...think you're tolerant, but that's not the problem, exactly."
>
> "Oh." I knew what he was going to say. Not the details, but the substance.
>
> "Only emotionally stable people are drafted into UNEF. I know this is hard for you to accept, but heterosexuality is considered an emotional dyfunction. Relatively easy to cure."
>
> "If they think they're going to cure me--"
>
> "Relax, you're too old."

It's tempting to speculate about the reasons Haldeman chose the subplot of growing homosexuality to accompany his rather macho main theme of interstellar warfare. For a heterosexual male reader, it probably increases the atmosphere of threat and disorientation. On the other hand, the gay soldiers of The Forever War are described as ordinary human beings, with their strong and weak points, unlike the bizarre freaks of The Wanting Seed. Mandella almost has a one-night stand with a lesbian doctor, who offers him her body in a gesture of drunken affection, then passes out before he can accept (this is the only indication of any possibility of bisexuality in the entire novel).

Some of the passages about homosexuality in The Forever War sound like those inner dialogues that people stage in their minds while trying to work out some complicated issue: What are homosexual relationships all about? How can I relate to gay friends, if I'm not gay? It's as if a serious concern of the 1970s had been displaced a few centuries forward in time, where it could be discussed in relative safety.

The short story "Dinner at Helen's," by William Carlson (1972) doesn't have a lot to do with sexual activity, but touches on the theme of sexual identity in a disturbing way. The narrator, Jordan, a clerk in a radio-repair store, meets an attractive woman customer named Helen, makes a pass; she accepts, but she seems to know him already. Each new date brings them closer together; she's direct, open, sympathetic. The possibility of real intimacy -- more than just sexual pleasure -- opens up. Then she invites him to her apartment. After dinner, he succeeds in getting his arm around her, when she suddenly excuses herself and goes into the bedroom.

When she returns -- when he returns -- his name is "Allen" and he's completely masculine -- appearance, voice, gestures. Jordan bravely tries to cope with the transformation, and is struck by the feeling that this has all happened before...

Allen says that he is offering Jordan something, implies that he has done so before, and will again...he slowly disrobes, and Jordan, seeing his nude body, has a blinding flash of revelation -- and then blanks the entire experience from his mind.

Helen/Allen is a symbol of emotional and sexual wholeness, and Jordan is a sort of "Everyman," ready to contemplate that ideal but not yet to accept it for himself. The most interesting aspect of this story is that it can be included in a collection of science fiction stories: this is an indication of the new openness of the genre to speculation of sexuality and sexual identification. In fact, the following quotation from the story sums up a number of issues of major concern at the time it was written:

> "...The sexes were one before they divided and every human being has that genetic memory. ...Some day the sexes will be united again."
>
> "You're nuts."
>
> "Am I? Have you looked at clothing and hair styles lately, at all these change-of-sex operations, at the new militancy of homosexuals and all the interest in them, all the plays and movies about them? I tell you, men are beginning to accept the woman in themselves and women the man in them."

In contrast to the symbolic androgyny of "Dinner at Helen's," true bisexuality is expressed for the first time in a major work of science fiction, Samuel R. Delaney's sprawling 800-page novel, Dhalgren (1974). The protagonist of his novel, the "Kid," is bisexual. The story takes place in a metropolis named Bellona,

isolated from the outside world by some unexplained psychic/physical catastrophe, in an America of the very near future. Aside from some fancy devices that project a three-dimensional holographic image around the wearer, the technology is not much advanced beyond today's. Neither are the social structures: the evacuation of most of the population and the collapse of Authority has allowed people to build their own communities without interference from either the police or the Board of Health, and the result looks a lot like the transient communal lifestyle of the late sixties, except that the biker gangs are a lot more mellow.

The significance of the book (for the purpose of this article) lies in the fact that the Kid's sexual relationships are described in fairly explicit detail, and are neither defended nor attacked by the author, either implicitly or explicitly -- they just exist like the other activities of life in Bellona. One of the Kid's first sexual encounters in the city is with a man, in a mildly S/M mode; later he develops a deeper triangular relationship with a woman and a teen-aged youth, the latter of which he introduces to hetero-sexuality in a long and detailed episode presented in both erotic and humorous terms.

Nobody worries about becoming homo-sexual or about being around gay people in Dhalgren, and nobody worries very much about sex in general. Also, nobody takes sexual relationships especially seriously -- any more than non-sexual friendships. This relatively easy-going attitude toward sexuality is a direct reflection of the attitudes of the so-called "counter-culture" of the 60s, and probably would not have appeared in a science fiction novel written at any earlier period.

A similarly balanced attitude toward sexuality is described for the people of the planet Anarres, in Ursula Le Guin's prize-winning novel. The Dispossessed (1974), except that the hard-working people of this resource-poor world take themselves very seriously and take their relationships very seriously, as well. The civilization of Anarres is communal-socialist and sexually egalitarian (women and men have the same occupations; every-body gets a unique computer-assigned uni-sex name at birth. etc.). No sharp distinction is made between sexual and non-sexual friendships. The main character in the novel, a male mathemati-cian named Shevek, at one point, briefly resumes a relationship with a male friend:

> They met again the next evening, and discussed whether or not they should pair for awhile as they had when they were adolescents. It had to be discussed, because Shevek was pretty definitely heterosexual and Bedap pretty definitely homosexual; the pleasure of it would be mostly for Bedap. Shevek was perfectly willing, however, to reconfirm the old friendship; and when he saw that the sexual element of it meant a great deal to Bedap, was, to him, a true consummation, then he took the lead, and with considerable tender-ness and obstinacy made sure that Bedap spent the night with him again.

When Shevek later finds the woman who will become his lifetime partner. Bedap remains one of his closest friends and contributes greatly to his moral and social development.

It's significant that this sexual relationship plays a relatively minor role in the novel. At an earlier period, when The Wanting Seed was written, for example, a homosexual relationship on the part of an otherwise heterosexual character would have been seen as too "bizarre" to be integrated into the structure of the novel without a lot of explanation. Le Guin is making some confident assumptions about how her readers will react to a same-sex relationship on the part of a character she is presenting as something of a humanistic ideal.

Compared to the utopian honesty and tenderness of the interpersonal relation-ships on Anarres, the coldly-calculating sexual intrigues of The Tommorrow File, written by Lawrence Sanders in 1975, remind us inhabitants of the real world a little uncomfortably of our own most cynical and manipulative impulses. This novel describes an Earth very much like our own, only worse: the three-way embrace of the Federal bureaucracy, the military, and the corporations has grown tighter; personal freedoms have diminished; and -- worst of all -- the sense of alienation from human society that many of us feel today has become universal in the imaginary Earth of the late 1980s. The language reflects the reduction of people into, literally. "objects:" money is "love," relationships are either "profitable" (pleasurable) or not, and anything (or anyone) over thirty years old is "obso" (obsolete).

Nicholas Flair, who is "Assistant Deputy Director of the Division of Research and Development, of SATSEC, the Satisfaction Section, of DOB, the Depart-ment of Bliss, formerly The Department of Public Happiness, formerly the Department of Health, Education, and Welfare," is bisexual, attracted to both "ems" and "efs." When the novel begins, he is involved both with his Executive Assis-tant, Paul Bumford, and his supervisor. Angela Berri, whom he later destroys in the course of scrambling up the SATSEC hierarchy.

Flair's brief description of his male lover gives the reader a quick jolt of the flippant but tightly-controlled style of this novel:

> Paul was shortish, fair, plump, roseate. He wore heavy makeup. All ems used makeup, of course, but he favored cerise eyeshadow. Megatooty, for my taste.
>
> Strangers might think him a microweight, effete, interested only in the next televised execution. In fact, he was one of the Section's most creative neurobiologists. I was lucky to have him in DIVRAD.

Flair turns out to be not all that lucky, after all, since by the time the novel ends, Bumford has engineered his destruction.

The Dispossessed and The Tomorrow File both describe societies in which bisexuality is a natural and relatively unsurprising aspect of human behavior. What has happened is that by the mid-970s, the idea of the bisexual basis of human sexuality has become one of the shared assumptions of at least that part of the North American population that buys science fiction novels.

At the same time, other science fiction writers began to explore the variations of human sexual behavior in even more imaginative ways. In the not-too-remote future described by John Varley, for example, in his story "Picnic on Nearside" (1974), sex-change operations are so easily performed that it is possible to change genders overnight. The cheerful confusion of a young man whose best friend visits him in a new female shape provides a good example of where Varley's imagination takes him:

> She looked at me with big brown eyes (they had been blue, usually), and I started realizing what this was going to mean to me. I mean, Halo? A female? Halo, the guy I used to run corridors with? ...Who made love to the same girls I did and compared notes with me later when we were alone and helped me out when the gang tried to beat me up and cried with me and vowed to get even? Could we do any of that now? I didn't know. Most of my friends were male, maybe because the sex thing tended to make matters too complicated with females, and I couldn't handle both things with the same person yet.
>
> But Halo was having no such doubts. In fact, she was standing very close to me and practicing a wide-eyed innocent look that she knew did funny things to me. She knew it because I had told her so, back when she was a boy. Somehow, that didn't seem fair.

Even more disturbing is Varley's story "Options" (1979) which describes what happens to one fairly conventional nuclear family when the wife decides to get a sex-change operation.

A more thorough investigation of the interrelationship between science fiction, as a form of sustained popular fantasy, and changes in contemporary social attitudes might provide enough material for a Ph.D. thesis, but this brief survey has only attempted to indicate the way in which science fiction plays a role as a medium in which human nature is explored at the same time prophesies are made.

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Letters

The July/August issue of The Bi-Monthly was especially interesting. Curt Holzinger's letter was of particular interest.

The only rap session I've been able to attend so far was about 2 to 1 men to women -- probably not bad, from Rene's comments. I hope that the mixed rap sessions will continue because I want to learn intimacy with both sexes. Sex is easy. intimacy is very difficult.

I am probably very different from Curt -- no longer young at 53, and only recently able to have a satisfying relationship of any kind. Until about eight years ago, my contacts were with prostitutes or wham-bam-thank-you-Sam and a love-hate marriage with a woman who shared only my inability to share.

I want very much to be intimate and sexual with men, but I want to include intimacy and sexuality with women. To exclude either sex from my life is to excise a part of me.

B.M.
Mountain View

A PARADE OF TREASURES
By Charlene

It is over, again.

This year's Parade was a major event in my life. I was involved in the Bi Center's participation in the Lesbian/Gay Freedom Day Parade from the very beginning. Those of you who don't know, precisely, what work went into the making of our float, as well as the work on the benefit, booth, and coordination would probably be unimpressed with a list of credits. Those of you who do know, precisely, what work was done and by whom, would probably find it pretentious of me to reiterate our labors on paper.

Which leaves me, as far as this article's theme is concerned, with the question, "Why did I work that hard for a one-day event?"

Maybe I have a self-sacrificing, charitable motive. No, that isn't it. I haven't gone so far as to believe that the float "needed" me.

I may have a political motive. Well, if my participation in the making of a float were strictly political. I would donate money and let some other suckers do the work (as I do with most of my political causes).

Did I want to be in the thick of planning such a big event for the Center so that I could satisfy some renegade urge to control other people? Not likely. I've got my hands full trying to maintain control over myself.

What else is there? No money involved. No lame rationalization because I was obsessively attracted to someone else working on the float. And it was certainly not the excuse I would normally choose to get out of the house.

Well. folks, if you don't know my motivation by now (it is time I started getting to the point) try again at some later date. My perception of why I hammered, talked, listened and talked -- I know I said I wouldn't list my efforts but then I have never claimed to be consistent -- is that the reward was as great as the effort. The reward: I learned.

In working with other Bi Center members on the float I gradually realized that each one of them was like myself in some way. In this manner, I learned what I'm like to work with. I saw myself in John, who tried to quit several times but never quite did it; and in Rene', who did quit, but kept working anyway.

I was charmed by Sandy, who said how life would be so much easier if I would only remove the balloon tied to him; and by David who hadn't worked on the float as much as he usually does, but looked just as tired anyway.

Mary Lou won my admiration for never failing to use her brain; Ray won my affection for flirting with me because he found me cute, and not just because I am female, as did Jim, who chatted with me about Taoism and gave me the day's final ride home.

There were others; I saw myself in everyone I worked with. Perhaps this is why I stayed in the project until the finish, because I couldn't accept the thought that I might not be able to work with myself.

Even the Parade gave me something. I realized that I am more gay than I thought I was (or was willing to admit).

The most prized lesson I learned came from the person who probably put in more hours than the rest of us combined. Bary taught me that, sometimes, I need instruction, not because I am a woman, but because I am inexperienced.

All of these people have been a parade of treasures for me.

This is an excerpt from a book in progress, "Do You Sincerely Want to Get Laid? -- A Bisexual Man's Guide to Sex" by Dan, Ph.D.

A Message for Women

A reader noticed that this book is directed primarily toward men, and asked me to add some words to women.

You have the ability, or at least the potential, to increase a man's happiness a lot. I mean much more than just sex.

If you're interested in a man's happiness or in receiving what he has to give (whatever that is), then just leave him alone. Figure out what you want out of life; it's confusing for us when you don't know what you want.

There's a lot of anti-male rhetoric around. I hear a lot of it from the very active feminist community here in Magnolia and in my profession. Men cause all the wars in the world. (Sexually satisfied men are less aggressive and much less apt to fight, in any forum.) We abuse our wives, rape out of anger or lust, desert our children. We pay women less than they're worth and hire our friends through an old-boy network.

Those of us who have done none of the above would sure like not to be treated as it we had. The burden of proof shouldn't be on us, and we shouldn't be treated as guilty because of our gender.

We'd love, most of us, nothing more than to help you be happy. Tell us how. (Please be consistent.)

We don't have any obligation to do this, of course. Your happiness, though we'd like to be a part of it, is really your own responsibility. Still, we'd like to.

Our sexual response is different from yours. We are easily, and quickly, aroused, by things we see. It may be very hard, harder than for you, to turn down sexual opportunity We may be aroused by things that seem strange to you. It hurts to be rejected for something as basic as what one is.

Of course, we can learn, and sometimes change, but it has to be for our own reasons, not for yours.

You have an experience available to you that we don't: you can create a child in your body, bring it into the world, and nurse it. The bitter that comes with this sweet is that the responsibility for birth control is mostly yours, even if that seems unfair. Our only options are rubbers and vasectomy, and most single men aren't ready for the latter, and the former feel terrible.

While our bodies are larger and our muscles stronger, our sexuality, like our sex organs, is really more delicate than yours.

A final plea: Please let us guys sleep after we come. It has no emotional meaning. Our bodies make us feel sleepier than you at this time.

Christmas Party

Our annual Christmas parties provide an occasion for old friends to meet again, and an opportunity to celebrate new friendships. Bring holly for the hall, mistletoe for the doorways, or an ornament for the Christmas tree, and we'll decorate the Center. Also, please bring a small present, costing about $5.00 and suitable for a woman or a man, for an exchange of gifts. This night, no financial donation will be requested. Non-members welcome.

Date: Saturday, December 18
Time: 9:00 p.m.
Place: The Bi Center
1757 Hayes Street

NEWSLETTER

Your articles, letters, and graphics are needed for the Bi-Monthly. All contributions must be in by the start of the layout session to be considered for the next issue of the newsletter. Schedule for the next issue:

LAYOUT: Sunday. December 19, 11:00 a.m. to 4:00 p.m.
PASTEUP: Sunday. December 26. 11:00 a.m. to 4:00 p.m.

We urgently need help in typing, setting up titles, cutting and pasting, and other jobs. No prior experience is required.

TUESDAY AND WEDNESDAY NIGHT RAP GROUPS

The Bi Center has drop-in rap groups on Tuesday and Wednesday nights, open to all interested people. The rap groups are a good way to find out what the Center offers and to exchange ideas on sexuality, relationships and other subjects. They start at 7:30 p.m. and run until 10:00 p.m. Please be on time. We ask for a $3.00 to $5.00 donation to help support the work of the Center.

"BI BYE BOOZE" GROUP

The Bi Center has formed a new A.A. group, meeting at the Bi Center and sponsored by the local branch of Alcoholics Anonymous. This is our first A.A. group, and they have our strong support and best wishes. The "Bi Bye Booze" group is open to all. There will be a speaker at the first meeting of each month. and open discussion on other nights.

Dates: Mondays of each month
Time: 6:30-7:30 p.m.
Place: The Bi Center

LESBIANS RELATING TO MEN RAP GROUP

This group is for women who are self-identified as lesbian, and are also relating to men, or want to relate to men. The group meets on the first and third Monday of every month. at the Bi Center. and starts at 7:30 p.m. Please be on time. We ask for a donation of $3.00 to $5.00 to help support the work of the Bisexual Center.

BI SUPPORT GROUP IN BERKELEY

For women, men, couples. Meets Sundays, 7:30 PM, at the Pacific Center, 2712 Telegraph Ave. For more information, call the Pacific Center at 841-5224, or Don Honor at 482-2819.

November Apple Hill Treat

Tommie Radford, our silent friend, welcomes us to come up to the famous Apple Hill Country during any weekend in November. This is beautiful country, supplying a variety of fresh products: apples and pears, cider, juice. carmel apple sticks, apple pies, pumpkins, and more!

To sign up, call or write The Bi Center and leave a message for Tom Mapp, indicating which day(s) you want to go. You'll need your sleeping bag, and please plan to bring some food to share. The Bi Center number is 929-9299.

Community Bulletin Board

New Interns at the Bi Center

The Bisexual Center is pleased to announce that its bisexual counseling services now include a Counseling Internship program. The program allows us to expand our counseling services to include lower- and restricted-income clients: our interns will see clients on a sliding-scale fee system that is lower than the one we have been able to offer in the past. The Bi Center is delighted to offer these services as a community resource.

The interns this year are Cliff Heaphy and Deborah Caust. Cliff is a graduate student in the MFCC program at San Francisco State University. Debbie is doing her graduate work at the Institute for Advanced Study of Human Sexuality. Both of our interns are available for one-to-one, couple, and group counseling.

For more information and to make an appointment, call the Bi Center office at 929-9299. or drop by the Center (1757 Hayes Street). Cliff will be in the office Mondays and Thursdays from 9:00 a.m. to 5:00 p.m., and Tuesdays from 1:00 to 7:00 p.m. (We suggest that you phone ahead if you want to drop in.)

THANKSGIVING GATHERING

Join us at the Bi Center for an evening of good food and friendship. Turkey and egg-nog will be provided. Bring your favorite Thanksgiving foods.

Date: Thursday, November 25
Time: 4:00 P.M.
(No financial donation will be requested)

If you need more information call Dru at 626-3131, ext. 62 (an answering service).

WOMEN'S RAP GROUP

The ongoing Women's Group meets at the Bi Center on the first and third Monday of each month, at 7:30 p.m. It is open to all interested women. We ask for a donation from $3.00 to $5.00 to help support the work of the Bisexual Center.

NEW BOOK ON BISEXUALITY

Maggi Rubenstein, Margo Rila, and David Lourea are in the process of putting together a collection of writings on bisexuality, describing people's personal experiences. We are hoping to come up with a book that will show a continuum of bisexual behavior, from mostly same-gender oriented to mostly other-gender. If you would like to submit an article, please contact Maggi or David via the Bi Center.

New Year's Eve Party

Last year's New Year's Eve party was another tremendous success, and this year's party will be even better! Help us bring in 1983! Bring your friends and we'll party all night! B.Y.O.B, of course, and we'll ask for the usual donation to help keep the Bi Center going. Non-members welcome.

Date: Friday, December 31
Time: 9:00 p.m.
Donation Requested:
$5 00 for members
$7.00 for non-members
Place: The Bi Center

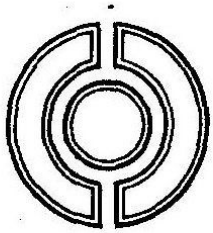
BI-MONTHLY CALENDAR 1982

NOVEMBER

S	M	T	W	T	F	S
	1 MONDAY NIGHT GPS: AA, ♀, ♀♀→♂ (p. 9, 10)	2 TUESDAY NIGHT RAP GROUP (p. 9)	3 WEDNESDAY NIGHT RAP GROUP (p. 9)	4	5	6 (BERKELEY BI GROUP MEETS ON SUNDAYS, p. 9)
7	8 BOARD MT (p. 2) AA GP, p. 9	9	10	11	12	13 "APPLE HILL" OUTING (p. 9)
14	15 MONDAY NIGHT GPS (p. 9, p. 10)	16	17	18	19	20
21	22 AA GP, p. 9	23	24	25 THANKS-GIVING DINNER (p. 10)	26	27
28	29 AA GP, p. 9	30				

DECEMBER

		TUESDAY NIGHT RAP GROUP (p. 9)	1 WEDNESDAY NIGHT RAP GROUP (p. 9)	2	3	4
5	6 MONDAY NIGHT GPS (p. 9, p. 10)	7	8	9	10	11
12	13 BOARD MT. (p. 2) AA GP, p. 9	14	15	16	17	18 XMAS PARTY (p. 9)
19 NEWSLETTER LAYOUT (p. 9)	20 MONDAY NIGHT GPS (p. 9, p. 10)	21	22	23	24	25
26 NEWSLETTER PASTEUP (p. 9)	27 AA GP, p. 9	28	29	30	31 NEW YEAR'S PARTY (p. 10)	



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